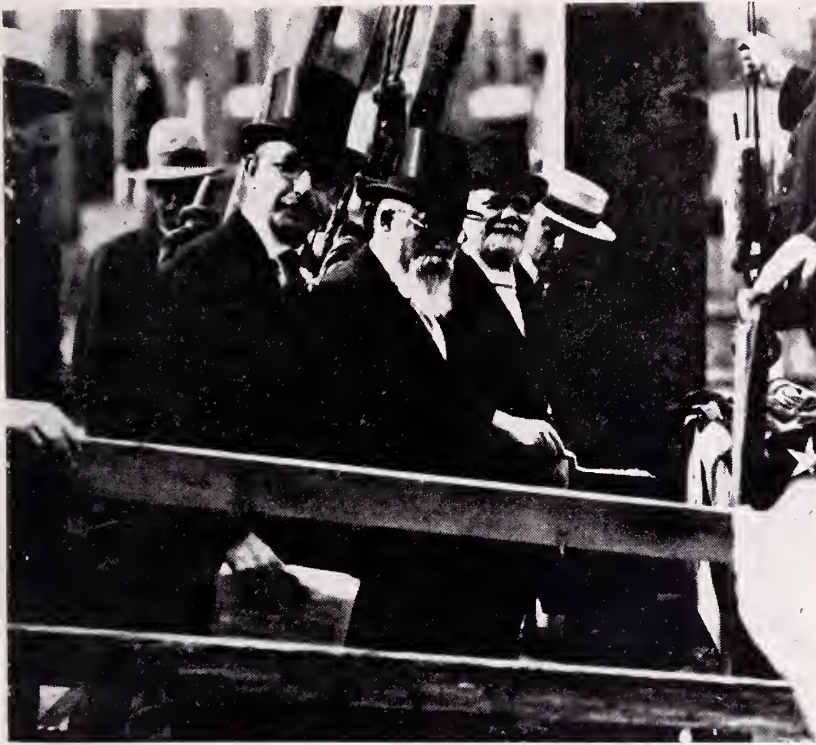


SIXTIETH ANNIVERSARY OF OUR CORNERSTONE

CORNER STONE LAYING OF THE CENTER



From extreme left—The late Mr. Joseph Goldberg, first Executive Director; Rabbi Levinthal; the late Rabbi Simon Finkelstein; the late Rabbi B. L. Levinthal, father of our Rabbi; the late Mr. Charles Goell, Chairman of the Building Committee.

Brooklyn Jewish Center Review

DEDICATED TO THE CELEBRATION OF A GREAT BEGINNING

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By Mr. Louis Kramer

New Year Greeting Section

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Annual
Kol Nidre
Appeal



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THE CAPTAINS AND THE KINGS DEPART

Barely had the summer season started, when we were shocked upon learning of the death of a stalwart. The suddenness of the passing should not have struck us so, as he was afflicted with a condition for many years which had laid him low from time to time. Yet, it seemed as if he became enured to it and coped comparatively well.

Only a month and a half before his departure, he had announced his intention to retire from a post he had held for nigh onto sixteen years. It was his wish to wind up his stewardship on the Silver Anniversary of the Mishna Fellowship next May.

Abraham M. Lindenbaum became the Fellowship's Chairman when its first and founding leader, Abraham W. Slepian, decided to hang up his "gloves" too, eight years after its start. Despite his many pursuits, Mr. Lindenbaum was always in shul early Sunday mornings even though he had been out late the night before. He was an innately observant Jew with an open hand for all. Truly he will be sorely missed in our congregation and in many circles.

But we mustn't lose sight that the heading on this essay is in the plural. There was another Abe of whom we must take note. Abraham Michelman, too, passed away earlier this year. Before he and Hannah had gone to Miami Beach, both had worked for the good of the Mishna Fellowship, she being the purchasing agent and he came early of a Sunday to set up the breakfast for the group. Not a class day pass without his presence and patience. When Abe went South we felt his loss, except that successors were there to pick up the slack. Although he was away from our immediate vicinity, he was always one of us. We will ever remember him with affection.

Still stands thine ancient sacrifice

This year we lost two of them and over the years we were blessed by these three top-notch men, these three Abrahams, in our Mishna Fellowship. Yet, trials and tribulations of this life, mortal though we be, have not deterred us from our set course.

Our Mishna Class is planning to celebrate its formation twenty-five years ago comes the end of the new season. We hope to commence on Sunday morning, October 19. Mr. Lindenbaum had always reserved sponsorship of the opening breakfast and had already indicated his resolve for the coming year. The first breakfast will be in his memory and will be sponsored by Isaac Franco, Ben Moskowitz and Louis Kramer, three officers of the Fellowship. Members of his family and friends have been asked to attend.

We will resume our sessions under the leadership of our instructor, Rabbi Abraham Bloch. There will be a series of important talks given by a panel of outstanding Rabbis and lay educators, all of whom will speak on facets of the Mishna. These will be given on an average of once a month. Complete announcement of the program will be made shortly. We will continue our group unabated, all as our Abrahams would want. Members are invited to enroll for the season, and everyone, member or friend, is urged to come and taste regularly of Torah.

— Louis Kramer

PUBLIC LAUNDRY

On my way to court the other day, as I emerged from the subway and approached the courthouse, the plaza in front of it had clusters of men, all bearded, garbed in long black coats and hats. They stood around talking amongst themselves in these small groups. I wondered what had brought them to that spot. It didn't take long for me to

learn what was happening.

I went to the Motion Part and was seated toward the front of the large room. Suddenly, the clerk called out a title of an action and counsel stepped forward. A bearded man was in this group. I looked around and nearly every seat in the courtroom was occupied by a huge turnout of the men I had seen on the plaza.

These were hassidim who had a problem that Solomon in his wisdom might have solved, but it was too much for the court. A shul in Williamsburgh decided to move to Boro Park and re-establish there. Its organization sold the old shul to another hassidic group. When the selling sect got ready to move its effects to their new location, and turn over possession of the building to the purchasing group, some dissidents barricaded themselves in the building and armed with bats and other choice weapons, they resisted the change.

One attorney, representing the sellers, had offered to submit the entire dispute to a Bet Din but the others refused. The judge, a non-Jew, urged everyone to follow this procedure, asked them to ponder over the offer, and return the next day, so that an orderly method could be worked out. The dissidents, apparently, were not willing to go to a Bet Din. It is possible that they did as I haven't seen any disposition by the judge in the Law Journal.

I was struck by the stance taken by those who opposed the Bet Din. For the old line Jews to refuse to have their claims adjudicated by a Bet Din, seems to be unusual to me. Here they were in a trefa courtroom, asking a judge of the Christian faith to hear their case and rule, rather than having sages of their own faith do so. It was unseemly. I squirmed as I couldn't

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REFLECTIONS WHILE IN A HOSPITAL BED

By Rabbi Israel M. Levinthal

For any thoughtful and sensitive person confined to a hospital bed — particularly if his confinement stretches over a period of months — it is only natural to ponder over his condition. He is overwhelmed by his new routines, frustrated by his enforced idleness, and worried over the prospects of recovery. A sense of bewilderment, mixed with pain and anger, takes hold of him at first.

“Why me?”, he cries out. “Why am I being punished so sorely? What have I done to deserve this dreadful calamity?” This feeling will not go away. Time and again it will run through his racked frame.

But mitigating influences are at work. The patient is wheeled to a treatment hall for therapy. There he is joined by scores of other patients. He vividly discovers that he is not alone in the world of suffering. These other patients share his pains and anguish. They, too, ask the same questions he has been asking. Each of them wants to know why he or she is being afflicted.

One then recalls the observation of the ancient sages: *Tsoras rabim chotei nechamah*. “The suffering of the multitude is half a consolation.”

So, as I see my companions in suffering — some afflicted by even more severe ailments, some tormented by greater misery — a measure of consolation comes to me. I cannot dwell solely on myself and on my own troubles. My thoughts now embrace my fellow sufferers, here and elsewhere. A dwindling of concern with myself brings me some form of relief.

For some seventy years, it has been a part of my ministry to try to comfort persons sick or distressed in body or in mind. Countless have been the sermons, the messages, the prayers I have delivered toward that

end. Throughout these years I have offered ideas prompted by a sympathetic heart in a healthy constitution. Now that I am physically debilitated, I am filled with intense feelings, of close kinship with sufferers everywhere. Such feelings, held in common by us, will perhaps, more than words, help us to sustain one another.

During my confinement, I have been daily blessed with devoted and loving attention and help from my daughter and my son-in-law and with faithful, competent care by my nurses. For all this, I thank God every day.

On one occasion, when I participated in a physical therapy activity that I found exceptionally difficult, I suddenly cried out: “I can’t, I can’t”. A nurse of mine, who was waiting nearby, retorted: “Rabbi, you are the preacher but I want to preach the sermon now. Never let me hear those words from your lips again. Never do I want to hear ‘I can’t, I can’t’. Always say, ‘I can, I will.’” Her words had a salutary effect on me. I renewed my exertions, and I was able to say, “I can, I can.”

The unusual thing about this incident is that, when I returned to my hospital bed, I recalled that on a Sabbath long ago I myself had preached a sermon on this very theme.

The portion of the Torah reading that my sermon had dealt with related to the story of the twelve spies. As you know, while in the wilderness Moses had sent a member of each of the tribes of the people of Israel to investigate the promised land of Canaan. Upon their return, all twelve reported that the land was flourishing and beautiful. Ten of the spies, however, said, “We saw giants. There were too many. We cannot conquer

these obstacles.” The other two were not daunted. They exclaimed, “We shall go forward. We shall inherit the land, for we can prevail!”

Moses, you will recall, acted on the advice of the encouraging emissaries. He pressed forward. His people conquered the land of Canaan, and it became their inheritance. The doubting spies, however, did not share in the fruits of victory. Because of their defeatism, God did not permit them to enter the promised land.

How apt was the lesson of my sermon to my present situation! A person must not be discouraged by difficulties. He should do his utmost to overcome them. At all times, under all circumstances, he should face life’s challenges with patience and optimism. Such outlook, I am convinced, will at least alleviate, if not remedy, his plight. Thanks to my nurses, the dust that has been covering my sermon has been wiped away. What I had sought, while in full vigor of body, to teach others, I am now, in physical infirmity, applying to myself. The preacher has become a practitioner!

Observing the many problems and ills to which the human body is subject, and the inner resources which are equipped to overcome them, one cannot but stand in wonder of the mystery that marks the fashioning of the body. The late Professor Abraham Joshua Heschel was fond of saying that through wonder — especially through wonder of the miracle of creation of the human body — one comes to God. The Jew understood this; and every day, in his morning prayers, he would praise God for this perfect product of Divine creation — this complex aggregation of countless cells working in stupendous harmony. Profoundly inspired by this model of excellence, we become filled with the most intense feelings of admiration and awe of God.

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THE KADDISH – ITS ORIGIN AND MEANING

By Rabbi David Haymovitz

Stop any Jew and ask him what is the most important Jewish Prayer. He will undoubtedly answer that it is the *Shema*, which is the nucleus of the main services that a Jew recites in the morning and evening of every day. However, if you would really want to know what is the most popular prayer, the answer should be the *Kaddish*.

It is recited all over the world wherever and whenever Jews get together to worship. It is always recited in deep emotion, shrouded with sacred memories. Tender ties of recollection and devotion are intertwined with its mystic words of faith.

Jews who are admittedly lax in their attendance at worship, deem it a sacred act of reverence to say *Kaddish* for a beloved parent or a relative.

Even when a Jew gives up every other observance of Judaism, he may still come back with nostalgic reverence to recite the *Kaddish*. There is something about its pious cadences which move people to tears. I remember a member of the congregation, who did not understand even one word of Hebrew or Aramaic, came up to me one day after services saying, "You moved me to tears today by just reading the *Kaddish*. I never felt so close to my father as today and he has been dead over forty years."

What does the *Kaddish* mean? Where did it come from? Why is it sacred? As the rabbis express it, the children who carry out the religious teachings given them by their parents, keep the parents' memory alive. Indeed, saying *Kaddish* is living testimony by the son or daughter to the vitality of the religious impulse which the dead parent instilled in them. All kinds of Jews, rich and poor, learned and ignorant, feel a warm tinge of emotion upon

reciting the *Kaddish* at a *Yahrzeit*. Those who do recite it are really more religious than they sometimes admit, because they observe one of the most important teachings of Judaism which is reverence for parents and for loved ones.

Our rabbis in the Talmud said, "No one can be called dead whose children continue his work." The *Kaddish* is the vow which descendants pronounce that it is their resolve to carry on the spiritual life of parents; that the God of the parents is the God of the children. Thus, the *Kaddish* forms a bridge of faith across the mysterious valley separating life from death.

To understand the spirit of the *Kaddish*, one should remember a well known story from the Talmud. Rabbi Meir, the Talmud recalls, tragically lost both of his sons on a single day. The tragedy struck the family on a quiet Sabbath afternoon while the rabbi was at the synagogue teaching the words of Torah and its commentaries. His wife Berurya, one of the most remarkable women mentioned in the Talmudic literature, did not want to disturb the rabbi's rest and she decided to hide this fact from the rabbi until the Sabbath was over. She waited until the evening. When the first star came out indicating that Sabbath was over, she timidly approached her husband and said, "I have a question to ask. Some time ago a friend gave me some rare and precious jewels to keep for him. Today he returned unexpectedly and demanded them back. What shall I do?" Her husband answered, "I cannot understand your being troubled by such a simple question. The answer is obvious. Return the jewels." Then she led him to the bedroom where the children lay dead and said quietly, "These are the jewels I must re-

turn." The rabbi could only utter sobbingly, "The Lord has given and the Lord has taken away, Blessed be the name of the Lord."

It has long been understood by the rabbis that the *Kaddish* is an exemplification of these words of Job. It captures the spirit of Rabbi Meir and of Berurya and the spirit of Job himself. It also urges those whose heart is saddened by the loss of a loved one to find comfort in God.

At such a time our heritage speaks to the Jew, "It was God who gave this loved one to you. He was only lent to you. Now you must return what has been borrowed. It is God who has taken it from you unto Himself. Don't murmur, don't complain, don't rebel. Bow your head in resignation to God's will and accept what must be accepted with all the strength and courage you can muster."

The origin of the *Kaddish* is unknown. Most scholars agree that the opening paragraph is more than 2,000 years old. Jesus was quoting it literally and using identical phrases when teaching his disciples to pray: "Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is in heaven."

In its entirety, the *Kaddish* is not found in the Bible nor the Mishna nor in the Talmudic or Midrashic literature. It seems to have been a gradual growth continuing from generation to generation. Not until the Gaonic era, some twelve centuries ago, did it attain its present form.

In translation, the *Kaddish* sounds prosaic. The English does injustice to the sublime language of the original. The word *Kaddish* means "Sanctification", Sanctification of God's name. The language of the *Kaddish* prayer is not Hebrew but Aramaic, which was the language used in those days in the Holy Land.

Reading the translation of the *Kaddish*, you are surprised to note
(continued on next page)

that not even one word about death is mentioned. Isn't it strange? Not a word about "death"! No reference to either the departed or to immortality in the prayer! Yet the *Kaddish* has been called "the most beautiful and sublime mourner's prayer ever created."

Originally the *Kaddish* was a religious formula regularly used when a religious discourse took place in the synagogue. It was recited after the study period. Because these discourses were held in the language people used in those days, it was recited in Aramaic. Later it became a standard practice to conclude study of Torah, the Talmud or other Rabbis, with this prayer in which God's name is glorified.

Occasionally, when a great rabbi died, the men who had studied under him in life, assembled at the house of mourning to continue their studies in his memory. It was customary to learn some chapters of the Mishna, concluding their studying by reciting the *Kaddish*. Somehow, that formula became rooted in the hearts and minds of people as a perfect expression of comfort for such a time, following the Talmudic dictum, "even at an hour of bereavement, one should still praise God."

Finally, and in a mysterious fashion, this prayer became associated in the popular imagination of people with a prayer for the dead. It became associated with a house of mourning and visitation of the bereaved. Later on it became a custom that the prayer be recited by the mourners themselves. There are many lovely legends to the effect that the recitation of the *Kaddish* by a religious son is a guarantee to the father of peace in the hereafter.

Notwithstanding the protests of leading rabbis and teachers down through the ages, people have tended to regard the *Kaddish* as a prayer of intercession for the dead. Actually, it is not a prayer for the dead, but for the living.

It really means that even at the

moment when death has laid its cold hand on the mourner's heart, the Jew rises to give testimony to the greatness and holiness of the Creator who is beyond comprehension. The *Kaddish* refuses to let the Jew be defeated. Even in the hour of his bereavement, the Jew offers this sublime expression of faith in the providence of the Almighty. From that he gains courage and strength to carry on.

Custom varies from community to community as to who should say the *Kaddish* and who should not. Orthodox Jews permit only sons or males nearest of kin to recite the prayer. In most reformed congregations, however, the whole congregation rises to show their fellowship and sympathy with those who have suffered losses.

"Life continues in the minds of the living" is a known Mishnaic dictum. This is the real meaning of the *Kaddish*. It summons up memories and associations of years past. For a short while, we recapture a portion of the spirit of loved ones. They live again in minds made better by their presence, in hearts made stronger by their love.

The *Kaddish* also is an affirmation. It expresses the hope for the establishment of a kingdom of peace on earth. It not only makes alive and vivid the great ideals of the Hebrew prophets about the eternal peace in the end of days but also links the individual Jew with this great social prophetic vision. It calls upon the individual to help achieve this goal by doing something active and constructive, "to perfect the world under the sovereignty of the Almighty." Thus, it takes the individual out of his isolation and gives him his place as a member of the community and as a member of the congregation, with its history and its tradition, with its hope and confidences. The *Kaddish* also expresses the idea of God's providence. We are children of God, created not by chance, not by fate, and not by some capricious whim of a cosmic dictator, but by a just

and merciful Father, who rules this universe. The inscrutable will of the Almighty must be accepted whether we like it or not. Thus, linking ourselves through prayer when the building of a better world diverts the individual from his personal grief. He becomes involved in all of mankind.

This then is the real meaning of the *Kaddish*, not a prayer for the dead but a mandate to the living, which brings healing and comfort, and most of all courage, to a broken heart. It lifts the hope of the mourner by turning away from his sorrow and directing it to the vision of a day of brotherhood and peace, when mankind will at last live in harmony as children of one God and Father, when justice will reign supreme and peace be established.

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MAIMONIDES – TEACHER OF THE PERPLEXED

By Rabbi Mordecai H. Lewittes

During the current year, communities and universities throughout the world have been celebrating the 800th anniversary of the completion of the Rambam's great code – the *Mishneh Torah*. Despite the passage of eight centuries we have much to learn today from this great teacher, codifier and philosopher.

The Wanderer

Moses ben Maimon was born in Cordova, Spain, in 1135. The Golden Age during which Arabs and Jews worked hand in hand to create a rich culture combining literature, science and philosophy was fast coming to a close. Moses received a thorough education in Bible, Talmud and science. But shortly after his 13th birthday, Cordova was invaded by a horde of fanatical Moslems, called Almohades, whose motto was, "Convert or die."

Sadly, the family of Maimon took up the wanderer's staff in Spain and in North Africa for 17 long years. Moses never ceased his studies. In Fez he perfected his mastery of the Talmud and also studied medicine. Unfortunately, his teacher Judah ibn Sosan was put to death as an infidel. Warned by an Arab friend, Moses and his family fled by boat in 1165 to Acco, Palestine. The voyage was a stormy one and the voyagers almost lost their lives.

Moses and his family spent six months in the Holy Land, visiting Tiberias, Jerusalem, Bethlehem and Hebron. Finally they settled in Fostat, a suburb of Cairo, Egypt, where Maimonides or Rambam flourished as physician and Rabbi.

His fame as a physician spread. He was appointed by Sultan Saladin as court physician. According to one source, he was later invited to become the physician of Richard the Lion-Hearted, but he declined.

He was praised by a Mohammedan writer as greater than Galen who cured only the body while Maimonides cured body and soul.

Commentary on the Mishnah

Meanwhile the Rambam's writings on Judaism guided and inspired Jews everywhere. His first masterpiece, completed in 1168, was his commentary on the Mishnah, the summary of the Oral Law which has been edited about 200 C.E. by Judah the Prince. In addition to explaining difficult phrases and concepts, Maimonides formulated in his commentary the basic teachings of Judaism in a series of statements which have come to be known as the 13 articles of faith. These 13 principles, in revised form, have been incorporated in our prayer book, each paragraph beginning with the "Ani Maamin" (I believe). A poetic version known as *Yigdal* is also very popular.

The Rambam explains that the fundamental teachings of Judaism are found in the verses "I am the Lord your God who brought you out of the land of Egypt," and "Hear, O Israel, the Lord our God the Lord is One." The Torah as taught by Moses and the prophets is enduring. It teaches man to love his neighbor and to perform acts of kindness and justice. Even though Israel is persecuted, Jews must wait in hope for the Messiah, a human not supernatural ruler, who will usher in a better world when Zion will be redeemed and when all men will live in peace and safety.

In the 13 principles, the Rambam is giving the perplexed and persecuted Jew a faith to live by. Although he respected Islam and Christianity, he is saying, "Judaism can never be replaced." Other religions, he wrote to the Jews of

Yemen, are like lifeless statues compared to a living reality. His emphasis on one God excluded not only polytheism but any belief in the divinity of a man. Similarly, Mohammed cannot replace Moses and the prophets; nor can the belief in predestination be substituted for the teachings of Judaism which emphasize man's moral responsibility.

The Rambam made it abundantly clear, however, that he did not regard Christianity and Islam as idolatry. Again and again, he quotes the Talmud, "The righteous of all nations have a share in the world to come."

In 1177, the Rambam was made Nagid, or official head of Egyptian Jewry. In keeping with the conviction that one should not use the Torah for material gain, he received no monetary compensation for his religious leadership.

The Code

In 1180, Maimonides completed his second masterpiece, the *Mishneh Torah* ("The Torah renewed or re-edited"). In his first great work, the commentary, Rambam sought to answer the question, "What are the basic teachings of Judaism?" In his second great work, his code or *Mishneh Torah*, he tried to present in systematic and logical order the laws of Judaism. (An abbreviated translation by Philip Birnbaum, published by the Hebrew Publishing Co., is readily available in any Jewish bookstore. The paperback edition is inexpensive and most readable. It is highly recommended as the most rewarding of the Rambam's works for the modern layman.)

Maimonides' mind worked like a computer. All of Jewish law – ethical, domestic, civil, criminal, political – was summarized in his great code. It is a work of monumental scholarship. The spirit of the Halakha, or law, shines through on every page. Maimonides takes as his starting point, God's description of

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Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do righteousness and justice." (Genesis 18,19)

Meimonides believed that Judaism was characterized by moderation, avoidance of extremes, reason and wisdom. Even the laws of the Sabbath and Yom Kippur can be broken where life and health are involved. *Ve-hai ba-hem*, live by them, by the laws of Judaism! The Torah is the source of life, not death.

A well-known passage in the *Mishneh Torah* lists the eight degrees of charity:

1. Giving reluctantly to the poor
2. Giving cheerfully but less than one can afford.
3. Giving only after the poor man has requested charity.
4. Giving before the poor man has requested charity, but embarrassing him by giving him charity directly.
5. Giving so that the donor does not know who receives the charity, even though the poor man know the name of the donor.
6. Giving so that the poor man is not embarrassed by knowing who is the donor, even though the donor may know the name of the one who is receiving charity; thus, our great sages used to go secretly and leave money near the doors of the poor.
7. Giving so that donor and recipient are unknown to each other, for this is doing a good deed unselfishly; thus, there was a secret chamber in the Temple where donations were made and gifts were received privately. Giving to an organized charity would be similar in nature; but one should not give to an organized charity unless he is sure that those in charge are trustworthy and efficient.

8. The highest type of charity is the prevention of poverty by providing a poor man with a means of livelihood. That is why the Bible says, "If your brother grows poor, uphold him." This really means, "Uphold him before he grows poor."

(From *Highlights of Jewish History: III*
by M. H. Lewittes)

Kings and rulers must rule wisely, justly and humbly. They must address the people as David did when he said, "Hear me, my brothers, my people." That is why the king must write his own copy of the Torah, for he is a servant of the Law not its master. (Unfortunately, reflecting the bias of the Middle Ages and of Mohammedan countries in particular, Maimonides accepted the ancient dictum, "No woman is appointed head of the government.")

In one area, the Rambam advised that moderation was not enough protecting human life. Here self-sacrifice was called for the total commitment. Redemption of captives, *pidyon shevuyim*, was a vital obligation. The Rambam used his influence at court to better the conditions of Jews in countries such as Yemen; the Jews of Yemen were so grateful that they included his name in the *Kaddish*.

Maimonides warned that one dare not ignore the Biblical teaching, "Do not stand by when your neighbor's blood is shed." Alas, that the nations of the world have violated this injunction!

The Philosopher

A decade after completing the *Mishneh Torah*, Maimonides wrote "*The Guide to the Perplexed*." In this philosophic work he answers the question which perplexed so many intellectuals, "How can we reconcile the Bible with science and philosophy?"

His answer, essentially, was that we must know how to interpret the

Bible correctly. We cannot take every word of the Bible literally since the Bible often uses figurative or metaphorical language. "The Bible spoke in the language of man," wrote the Rambam, quoting the Talmud.

Maimonides accepted Aristotle's definition of God as the First Cause, the Unmoved Mover, He argued, however, that God created the world out of nothing, whereas Aristotle believed that God and the universe coexisted. The search for a comprehension of the Deity is man's noblest goal, Maimonides taught.

The Rambam concludes *The Guide to the Perplexed* with the words of the prophet Isaiah, "The people who walked in darkness have seen a great light."

There were dark days ahead for Israel. Moses ben Maimon helped Jews everywhere to illumine their path by holding high the torch of reason and Torah.

(continued from page 4)

In the light of all this, how neglectful are we in failing to appreciate fully the far-ranging care needed by this piece of Divine architecture! How imperative is the need for all of us to be tireless in doing everything necessary to preserve and nurture this handiwork of God!

I fervently hope that my congregants and friends will be spared the infirmities and maladies which have struck me and so many others. But, should fate decree otherwise, may they at least be able to lighten their burdens by summoning up the same spirit which I am trying to uphold!

EVERY MEMBER

ENROLL

A NEW MEMBER

THE LAST TEAR

By Rabbi Abraham P. Bloch

David cuddled up to his grandfather and smiled contentedly. Grandpa's story-hour made bedtime a pleasant interlude. Although David called it a story, it was, in reality, a juvenile sermon, but David was too young to tell the difference.

"What are you going to read to me tonight, grandpa?"

Grandpa did not answer immediately. He relished the suspense which he contrived to create nightly. Finally, he puckered up his lips and announced his theme with slow deliberation. "Tonight I will recite from the Book of Isaiah".

Grandpa opened his Bible and began to read, enunciating each word slowly and loudly: "And the Lord God will wipe all tears from all faces and the humiliation of all his people he will remove off the earth, for the Lord has spoken".

David did not grasp the meaning of this verse but he sensed the warmth of this message. His mother had always wiped the tears off his face. That gave him a comforting feeling. Now he discovered that the Lord, too, performs this motherly act. Yet, something troubled him.

"Grandpa! Why did God create tears?"

"Tears are a gift from heaven, my child. Our rabbis told us all about it. When Adam and Eve were banished from the Garden of Eden, they were filled with sorrow and remorse. They spent days and sleepless nights praying for forgiveness. At last God said to them: 'The land beyond this garden is full of trouble and pain. You will not be able to escape all of them. However, in time you will learn to bear your burdens with dignity and resignation. To help you in this effort I will give you a small but precious gift, a tear. Whenever you will feel deeply distressed, you may

shed some tears and find relief. I have decreed that the gates of prayer shall always remain open to tears of supplication'."

"Generations came and went. The divine gift, the tear, was passed from parent to child, bringing comfort to many people in despair".

David emitted a soft sigh and drew closer to his grandfather. "Did you not tell me that Jews had suffered much hardship in the past? They must have cried. Why did not those tears pass beyond the gates of prayer?"

"Very good question, my boy. Our rabbis have answered this question. God will bring salvation to the entire people as soon as they shed a national tear. Individual tears can only help individuals, not the whole nation. A national tear will turn into a gem which will eclipse the brightness of the sun and bring light to all who live in darkness".

"What is a national tear?"

"When all Jews join in bewailing the fate of their nation, their collective tears will merge into a national tear and speed the coming of the Messiah. This is what the great prophet Isaiah had said: 'And the Lord God will wipe all tears from all faces'. There must be tears on all faces. If a single face remains dry, national salvation will be withheld".

David, struggling to comprehend his grandfather's words, was deeply shocked. "Why should any Jew withhold a tear and keep salvation from his people?"

"Yes, David, it is unfortunately true. Each generation has its quota of selfish people who think only of themselves".

"Was there no time when all Jews wept in sorrow for their people?"

"Yes, there was. Yet something went wrong each time and the com-

ing of the Messiah was delayed time and again. When the Romans destroyed the Temple, the entire Jewish nation was plunged in sorrow. The guardian angels of Israel rushed in, collected a tear from each Jew and brought them before the heavenly tribunal. 'This is not acceptable,' said the Lord. 'Some of the people grieved too much for their private loss of property and freedom and not enough for the loss of the Temple and their culture.'"

"Wasn't there another occasion when all Jews joined in the national grief?"

"Yes, the next major tragedy was the murder of six million Jews by the Nazis. Jews everywhere wept along with the martyred brothers in the concentration camps."

"Did the angels neglect to collect the Jewish tears?"

"No, my dear boy. The tears were collected and duly presented but they were once again rejected. 'Some of these are false tears', said the Almighty. 'A few misguided Jews collaborated with the Nazis for the sake of a few extra days of life on this earth. A few others wept not out of sympathy but out of fear for their own safety.' The angels cried in disappointment."

"Don't be discouraged", said the Almighty to the angels. "If you can collect tears of joy it will serve the same purpose. Maybe it will be easier to get all Jews to rejoice together."

"The opportunity was quick in coming. The State of Israel declared its independence and emerged victorious after a trial of fire and blood. Jews the world over were deliriously happy and shed tears of joy. The angels quickly gathered up the tears.

"This is very good", declared the Almighty, 'but these tears do not make up the required quota. There are some Jews, living in great luxury, who did not shed a single tear of joy. Indeed, there is one Jew who wept in sorrow'."

"The angels quickly surveyed the
(continued on next page)

(Continued from page 9)

scene and soon discovered the lone Jew. A happy, smiling angel, disguised in the form of a man, paid him a rush visit.

"Are you happy about the creation of Israel?"

"No."

"After 2,000 years of homelessness and degradation ..."

"Stop. The prattle of your enslaved mentality leaves me cold. I am not homeless. I am an American of the Jewish faith and this country is my Zion. The blue and white flag puts my loyalty in question. Israel means nothing to me".

"But don't you rejoice for the people who are homeless, the wretched remnants of Hitler's hell?"

"No. The existence of a Jewish state is a constant reminder to my neighbors of my Jewishness".

No sooner did the angel depart than a letter carrier rang the doorbell and delivered a registered letter. The Jew's application for membership in an exclusive country club was rejected. Jews are not welcomed. A tear came to the Jew's eye. The angel rushed back and plucked the tear. "Take it back!", a heavenly voice thundered, "lest it contaminate the other noble tears".

Grandpa closed his Bible and looked at his grandson. His face was flushed with excitement. A little tear glistened through his long eyelashes. He bent over David and gently wiped the tear away. David looked up with a start.

"Why did you do that?"

"Maybe this is the last missing tear which will speed the coming of the Messiah".

(continued from page 3)

understand what they were trying to accomplish by not airing their difficulties before their own rather than a non-Jew.

Why did they persist in having their laundry washed in public? It's difficult for me to grasp.

— ALBRASH

SABBATH WORSHIP

Friday Evening, September 5th — Candle Lighting 7:02 P.M. — Services 7:00 P.M.

Saturday, September 6th — Services 8:30 A.M.

Sidra: NITZAVIM-VAYELEKH — Deuteronomy 29:9–31–30 — Prophets: Isaiah 61:10–63:9

REV. FRIEDMAN will officiate with the Center Choir

* * * * *

Friday Evening, September 12th — Candle Lighting 6:51 P.M. — Services 7:00 P.M.

Saturday, September 13th — SHABBAT SHUVAH — Services 8:30 A.M.

Sidra: HAAZINU — Deuteronomy 32:1–52 — Prophets: Hosea 14:2–10; Micah 7:18–20; Joel 2:15–17

REV. FRIEDMAN will officiate with the Center Choir

* * * * *

Friday Evening, September 26th — Candle Lighting 6:27 P.M. — Services 6:30 P.M.

Saturday, September 27th — SHABBAT HOL HAMOED SUKKOT — Services 8:30 A.M.

Sidra: Exodus 33:12–34:26; Numbers 29:17–22 — Prophets: Ezekiel 38:18–39:16

REV. FRIEDMAN will officiate with the Center Choir

* * * * *

Friday Evening, October 3rd — Candle Lighting 6:15 P.M. — Services 6:00 P.M.

Saturday, October 4th — Services 8:30 A.M. — Blessing of New Month of Heshvan

Rosh Hodesh Heshvan will be observed on Friday and Sabbath, October 10th and 11th

Sidra: BERESHIT — Genesis 1:1–6:8 — Prophets: Isaiah 42:5–43:10

CANTOR COOPERMAN will officiate with the Center Choir

* * * * *

Friday Evening, October 10th — Candle Lighting 6:04 P.M. — Services 6:00 P.M.

Saturday, October 11th — ROSH HODESH HESHVAN — Services 8:30 A.M.

Sidra: NOAH — Genesis 6:9–11:32; Numbers 28:9–15 — Prophets: Isaiah 66

REV. FRIEDMAN will officiate with the Center Choir

* * * * *

Friday Evening, October 17th — BALFOUR DAY — Candle Lighting 5:53 P.M. — Services 6:00 P.M.

Saturday, October 18th — Services 8:30 A.M.

Sidra: LEKH-LEKHA — Genesis 12:1–17:27 — Prophets: Isaiah 40:27–41:16

REV. FRIEDMAN will officiate

* * * * *

Friday Evening, October 24th — Candle Lighting 5:45 P.M. — Services 5:30 P.M.

Saturday, October 25th — Services 8:30 A.M.

Sidra: VAYERA — Genesis 18:1–22:24 — Prophets: II Kings 4:1–37

REV. FRIEDMAN will officiate

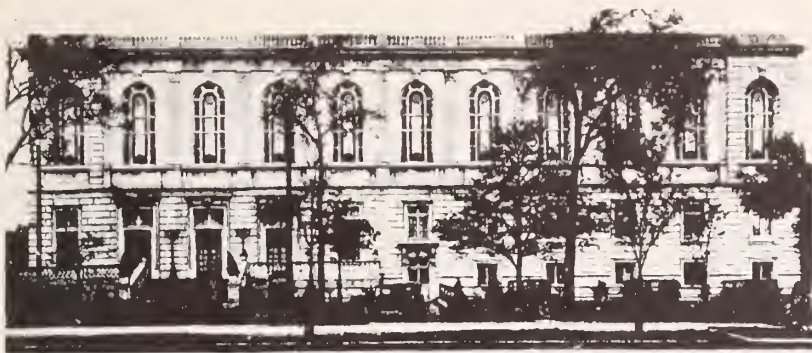
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Friday Evening, October 31st — Candle Lighting 4:34 P.M. (EST) — Services 4:30 P.M.

Saturday, November 1st — Services 8:30 A.M.

Sidra: HAYA SARAH — Genesis 23:1–25:18 — Prophets: I Kings 1:1–31

REV. FRIEDMAN will officiate



News of The Center

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

On the eve of the Jewish New Year 5741, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5741 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'Shonah Tovo Tikosevu!
Benjamin Markowe, President
Emanuel Cohen, Hon. President
Louis Kramer, Vice-President
Benjamin Moskowitz, Vice-President
Harry Leventhal, Hon. Vice-President
Meyer Abrams, Treasurer
Aaron Gottlieb, Hon. Treasurer
Murray T. Feiden, Secretary

From the Center Staff

The Center Staff extends to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks

back with pride and satisfaction on its activities during the year 5740 and hopes for an even more successful season in 5741.

With best wishes for a Shono Tova Umesuka.
Mrs. Julia Spevack, President
Mrs. Anne Bernhardt
Mrs. Ida Cohen
Mrs. Sylvia Kramer
Mrs. Betty Marks, Vice Presidents
Mrs. Gertrude Farb, Rec. Secy.
Mrs. Molly Markowe, Corr. Secy.
Mrs. Ann Beris, Soc. Secy.
Mrs. Sylvia Moskowitz, Treas.

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'Shonah Tovo Tikosevu.
Archie Levinson, President
Louis Kramer
Dr. Milton Schiff
Stanley Bresnick,

Honorary Presidents
Isaac Franco
Chas. Marks

Vice Presidents
Max Greenseid
Financial Secretary
Murray Greenberg
Administrative Assistant

MISHNA FELLOWSHIP STARTS CELEBRATION OF 25TH ANIVERSARY YEAR ON SUNDAY, OCTOBER 19

Although the Mishna Fellowship sustained a grievous loss upon the death of its Chairman, Abraham M. Lindenbaum, this past July, plans to celebrate the Silver Anniversary Year will still go forward. The Class begins its sessions of study on Sunday morning, October 19 at half past nine.

That morning our program opens with services at 8:30, followed by breakfast which will memorialize its fallen leader who generally sponsored the opening breakfast each year. Members of Mr. Lindenbaum's family and friends are expected to attend.

Registration will be held for all past and new members. Betty Marks, Class Secretary, will conduct the enrollment for which there is a reasonably low fee; this includes about thirty sessions. The Class will meet every Sunday morning except for the Winter and Passover recesses.

This year our plans include special programs featuring outstanding speakers on Mishnaic subjects spaced about a month apart.

Those who plan to sponsor breakfasts will be afforded an opportunity to reserve dates. Vice Chairman Isaac Franco is in charge of this part of the agenda. You are urged to act early and promptly as these dates are snapped up quickly. Incidentally, October 26 has been taken by Kaye Gold for the breakfast in memory of her husband and our late Executive Secretary David Gold.

High Holy Days Services

Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, September 10 and 11 respectively at 6:45 and 7:45 P.M.; and Thursday and Friday mornings, September 11 and 12 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded each morning at 10:15 A.M. All Worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock, by Rabbi Abraham Bloch.

Yom Kippur

The Kol Nidre service which ushers in the Fast of Yom Kippur will be held on Friday evening, September 19, at 6:45 o'clock.

Yom Kippur services will begin on Sabbath morning, September 20 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Bloch will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Cantor Cooperman will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the Main Synagogue. He will be assisted by the Choir under the direction of Mr. Aaron Dinovitzer.

Candle Lighting

During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday, September 10 at 6:54 P.M. and Thursday, September 11 at 7:54 P.M.

On Friday evening, September 19 (Kol Nidre Eve), candles will be lit at 6:36 P.M.

Yizkor Services

For the benefit of the community, those without tickets, will be admitted to the Main Synagogue, to participate in the Yizkor services on Yom Kippur, Saturday September 20, at 11:15 A.M.

Holiday Gym Schedule

The Gym and Baths Department will be closed for the Rosh Hashanah holiday and will reopen on Sunday, September 14, for men.

The following week, the Department will be closed for Yom Kippur and will reopen Sunday, September 21, for men.

SISTERHOOD'S ANNUAL LUNCHEON

In Honor of

MRS. ABRAHAM BLOCH

Thursday, November 6, at noon

Reserve the Date!

Belle Franco and

Sylvia Moskowitz

Co-Chairmen

CALENDAR DIARIES

1980-81/5741 Calendar Diaries are available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel for its kindness in providing diaries for our members.

SUKKOT SERVICES

Kindling of Candles

Wednesday, September 24th: 6-30 P.M.

Services 6:15 P.M.

Thursday, September 25th: 7:31 P.M.

Services 7:15 P.M.

Thursday and Friday Mornings

September 25th and 26th: 8:30 A.M.

* * *

HOSHA'NA RABBAH SERVICES

Wednesday, October 1st : 7:00 A.M.

* * *

CONCLUDING SUKKOT SERVICES

Kindling of Candles

Wednesday, October 1st: 6:19 P.M.

Services 6:00 P.M.

Thursday, October 2nd: 7:19 P.M.

Services 7:00 P.M.

Thursday, October 2nd

SHEMINI ATZERET

Services 8:30 A.M. — Yizkor

(Memorial Services) at 10:15 A.M.

Friday, October 3rd — SIMHAT TORAH

Services 8:30 A.M.

* * *

CANTOR COOPERMAN

will officiate with the Choir under the leadership of

Mr. Aaron Dinovitzer

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OCTOBER 30, 1980**

**for our
ANNUAL MEETING**

Election of Officers

* Annual Report by our President,
Mr. Benjamin Markowe

* Refreshments and Entertainment
Social Hour

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for a New Year of Peace and Health . . .
and

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on these High Holy Days,
her family and dear friends
fondly remember

SARAH H. KUSHNER

A woman of valor . . .

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to

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and Loving Parents,

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Loving Daughter of

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SARAH and ANNA SOLOVEI

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